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A SURVEY OF RECENT MARIOLOGY

In May of the Holy Year just past, at the international Mariological Congress held in Rome, Father Theodore Koehler, S.M., gave the Marian Library Medal, the second time it has been awarded, to the Servite Joseph Besutti, in acknowledgement of his services to the study of our Lady, particularly through his masterful bibliographies. On the eve of our convention the press has carried the good news of the arrangement between the Marian Library and the pontifical Roman university *Marianum*, whereby students here can earn advanced degrees in Marian theology. The same mail that brought from Dayton this glad notice also delivered from their Belgian printer the latest *Marian Library Studies* (vol. 6, dated December 1974), the entire volume given to Montfort Father De Fiores' important study (in Italian) on *St. Louis Mary de Montfort's Spiritual Itinerary in the Period Prior to His Ordination, June 5, 1700*, defended as an S.T.D. thesis at the Gregorianum, 1973.

Before reporting on Besutti's latest Bibliography, let me tell you the divisions of this year's *Survey*. I will begin with Besutti. Next I offer a rundown on Mariological periodicals, and look at several cumulative volumes, as well as books and articles of doctrinal character. Item three is Our Lady in the Scriptures. Four is for patristic and medieval writings. Five takes us beyond the Reformation into modern ecumenism. The sixth section is on magisterial, catechetical and other instructional materials. This leads us finally into liturgy and devotion and a few miscellany items, in seventh place.

1. *Besutti's Bibliografia Mariana.*

Six years are comprised in the *Bibliografia Mariana*, 1967-1972, appearing as the final double fascicle of the 1973 *Mari-*

anum, but in fact not mailed until late 1974, too late for last year's *Survey*. Three hundred and fifty eight pages list over 5000 entries, plus an extensive analytic index. Entries from extant volumes of the *Dictionnaire de Spiritualité* are given, also from the *Tables* of the *D.T.C.* For an assessment of recent developments, beyond the bibliography itself, Besutti refers to a 20-page study published in *Miles Immaculatae*, 10 (1974) 81-100, *Elementi per una panoramica della mariologia contemporanea*, and he contributed also the *Panorama bibliografico*, listing 200 titles in 17 categories, some overlapping, to another volume.¹

The post-conciliar period has produced no new works of synthesis. Areas of growth have been the magisterium, scriptures, historical studies in the Fathers and medieval authors, and, of late, ecumenism. Liturgy and cult are beginning to show promise also. Under 'tradition and history of Mariology,' largest single division (1478 entries), Besutti gives, first, general headings, e.g., 'texts,' regional monographs, Africa to Hungary (Ungheria), religious institutes (Benedictines, Carmelites et al.), and then *autori singoli*, a useful elenchus from Ignatius of Antioch chronologically to Cardinal Wyszynski. Postconciliar Mariology gets its own spot under the larger heading 'contemporary Mariology,' with such recent authors as Balić, Cazelles, Laurentin, etc., and is followed by 'study congresses and gatherings,' with full listings of papers from the international congresses of Santo Domingo (1965), Lisbon-Fátima (1967) and Zagreb (1971), plus all the national societies, U.S.A., Canada, Spain, Portugal, Columbia, Poland, Germany, France and Italy, as the annual 'Marian weeks' in Italy (1972 was the 12th, at Turin) as well as the '*convegni*' of Italian rectors of Marian shrines (7th time, 1971).

Under 'privileges and virtues' some older topics get little notice, e.g., predestination (3 entries only), even the Immacu-

¹ In *Maria Mistero di Grazia*, ed. E. Ancilli (Rome, 1974).

late Conception (only 17, some earlier than 1967) and divine maternity, only 18, though 'virginity' gets several pages in view of recent discussions of the virginal conception, touching also *in partu* and *post partum* aspects. Assumption has 31 entries; queenship only 6. 'Mary in the history of salvation' includes spiritual maternity, mediation, and economy of salvation, all with few entries, but 'Church and Mary' has more. Ecumenism has come into its own, and Besutti's next bibliography will register a still greater interest. One hundred and seventy entries cover the divisions: general, Protestants and Orthodox and other Easterners, with articles written in Greek as well. There are sections for 'anthropology and myth,' 'cult,' and a large one for 'liturgy,' with further categories for 'pastoral,' for the 'celebration of the word and months of Mary,' and also 'particular devotions' with some 100 entries on the rosary. The volume is completed by 'literature,' 'art,' and many pages devoted to 'local cult,' in which Besutti is himself a recognized master, especially for Italy.

2. *Periodicals, General Books, Cumulations.*

Though beset by inflation and postal troubles, the publishers of the leading Mariological journals continue to put us in their debt. J. Alonso, C.M.F., editor of *Ephemerides Mariologicae*, had Swiss Pastor Chavannes draw up a position paper on the mediation of Mary which was circulated to Christian scholars round the world for their reaction. The 1974 volume, in two double fascicles, is the result, the second number arrived since last year's *Survey*, containing comments on the Chavannes statement by S. Benko, Presbyterian, by W. Borowsky, German Lutheran, by E. L. Mascall, Anglican of England, and by J. Miguez Bonino, with further material on the same topic by C. Straeter, S.J., T. Gallus, S.J., and S.C. Napiórkowski, O.F.M.Conv., of Poland, but writing in French, on *The Title, Theotokos, in Contemporary Protestant Theology.*

The first 1975 number of *Ephemerides Mariologicae*, also

a double number, commemorates 25 years of the review, with a dedication to founder N. García Garcés, and his bibliography. Alonso writes of 'the mediation of Mary—the mediation of the Church.' Bertrand de Margerie, French Jesuit, who sent a paper to our convention last year, has an article on the 'spiritual maternity of Mary and the liturgies of the Catholic Church,' and Jaime Colomina Torner one on 'Marian themes in the Mozarabic liturgy,' with many texts. Matías Agué does a ten-year bibliographical bulletin on Mary in the liturgy, 1964-1974. D. Fernández, familiar name in this field, writes of Mary in the catechesis of St. Cyril of Jerusalem. The same issue prints in full the Latin *Marialis cultus* and the U.S. Bishops' *Behold Your Mother* (in English). French and Italian translations of *Behold Your Mother* have recently come out also.²

The second 1975 *Ephemerides Mariologicae*, numbers 3-4 together, has just arrived; with other good things, it has Irish Michael O'Carroll's *Socia: The Word and the Idea in Regard to Mary*, which he gave in good part at the Roman congress, May, 1975, under the title, *Maria Socia, Adjutrix, Consorts Christi*. The 1976 *Ephemerides Mariologicae* promises a complete 25-year index.³

The first 1975 *Marianum*, from Rome, a double-fascicle, has as main article by Gerhard Steigerwald, on 'the queenship of

² *Voici ta mère. La femme de foi* (Les Editions Bellarmin, 8100, boulevard Saint-Laurent, Montréal, 1975, pb), with présentation by Guy Ménard, S.J., same translation as in *Cahiers Marials*, no. 92, April, 1974; *Ecco tua madre. Una donna di fede* (Alma Mater, Collana di Mariologia, Edizioni Paoline, Catania, 1975, according to brief notice in *Ephemerides Mariologicae* 25(1975) 452. The U.S.C.C. got out for the U.S. bishops a Spanish translation almost at the same time as the original English: *He aquí a tu madre. La mujer de fe* (Washington, 1973).

³ Subscription price for 1976 is \$11.50 from c. Buen Suceso, 22, Madrid-8, for *Ephemerides Mariologicae*; for *Marianum*, next magazine mentioned, the current annual rate is \$15.50, from Amministrazione Rivista 'Marianum,' Viale Trenta Aprile, 6, 00153 Rome; and for *Cahiers Marials*, now \$6.00 a year for Canada and United States, 80 rue de la Tombe-Issoire, Paris 14.

Mary in the literature of the first six centuries,' based on a dissertation defended in 1965 at Freiburg (Breisgau) under the late Otto Stegmüller and late J. Kollwitz. The author says little of worth has been done since H. Barré wrote in 1939 of Mary's queenship in the first nine centuries. The Gospel witnesses to Mary's virginity and holiness, in connection with the Incarnation, but only in the fourth century is there noticeable development, especially on the virginity and its exemplar value. A public cult of Mary emerged; she was honored as *aula regalis*, for example, by Ephrem and Ambrose. Soon she came to be seen as the 'virgin of virgins,' worthy of special honor, virgin Mother of God. Athanasius, and in generous borrowing from him also Ambrose, witness to this reverence, and St. Peter Chrysologus (d. ab. 450) calls Mary *regina totius castitatis*. Since the fifth century Mary has been generally regarded as the greatest of the saints and honored as the crown of creation. In subsequent development, through Ephrem, d.373, and Jerome, d.420, and S. Leo I, d.461, Mary is honored as the 'daughter of the king, of the house of David,' making use of psalm 44 (*omnis gloria eius filiae regis ab intus*, so Jerome).

The early Byzantine times set the stage for seeing Mary as prominent member of the court of Christ the King. Fifth century poets like Prudentius and Sedulius, of the Saturday *Salve, sancta parens*, and homilists like Hesychius of Jerusalem (d. aft. 450) show this trend. The court overtones of 'mother of the emperor' came to be applied to Mary during the fifth century, and her name, Mary, was interpreted as *domina*. Other queenly titles gradually followed: queen, empress, '*gloriosissima*' from the '*gloriosissimi*' high-ranking members of the Senate.

The sixth century saw further celebration of Mary's royalty in association with commemorations of her dormition and the relic of her veil. Through her veil Mary was seen as extending protection not only to the ruling royal couple but to all the people. Mary was the patroness of the imperial city; iconographical evidences survive as well as literary ones. A high

point was reached in the poet Venantius Fortunatus, d. ca. 600, who regards Mary as queen of heaven and earth at the side of Christ the King, *felix regina*.

Cahiers Marials, edited by A. Bossard, S.M.M., reached its 100th number with fifth and final issue for 1975 (15 Nov.) I know of no comparable high-level Marian journal for trained Catholics in any other language. The final 1974 number (no. 95) was all on 'prayers to Mary,' and was published in reduced format as well as regular subscription size. The editorial preface reminded readers of the magazine's goal, not simply to make Mary known and loved but also imitated in Christian life. There are three divisions: prayers for today, prayers for the liturgical seasons and for the Rosary, and prayers of olden times. The selection was made from many sources: Cardinal Marty of Paris; Pierre Griolet, a man of forty; Michele, converted prostitute; children; sick people; a scientist; the mother of a family. Some came from famous writers: St. Francis de Sales, Gertrud von Le Fort, St. Ephrem, Paul Claudel. Among the old prayers were the *Ave maris stella*, parts of the *Akathistos* hymn, and anonymous medieval *laudes*. From the Old Testament and the New, H. Cazelles, S.S., of Paris and of Catholic University, Washington, put together a biblical prayer of praise of our Lady.

From the 1975 *Cahiers Marials* an indication of contents: no. 96 (15 Jan.) places Mary in the context of the Holy Year. A. Manaranche, S.J., answers questions about Mary's role in reconciliation. A. Rum, S.M.M., writes on some less-known Marian shrines in Rome. No. 96, second '75 number, continues the April custom of giving papers from the *Association des oeuvres mariales* (held at Paris, Jan. 1975). Lucien Deiss, C.S.Sp., was among those taking part. J. Cantinat, C.M., spoke on Mary's own prayer, from biblical sources. H. Cazelles spoke on Mary and the land of Israel, Old Testament background of the Mother of the Promised One. Editor Bossard, who practices what he preaches, spoke on 'presenting Mary today especially

in Marian magazines.'

The Canadian Mariological Society, founded in 1947, French-speaking, now meeting again, has president H.-M. Guindon's paper here, 'the permanent actuality of the cult of Mary,' from the 1974 meeting which was on the general theme, 'Mary vis-à-vis the underprivileged (*défavorisés*).' Another Canadian paper appeared in the September number: J. Gervais, O.M.I., on 'Mary and the evangelisation of the poor.' The June *Cahiers Marials* (no. 98) took the occasion of international women's year to offer articles on Mary and womanhood, with beautiful personal testimonies by married, single and religious women.

The September issue (no. 99) gives some papers from the international Mariological and Marian Congresses, Rome, May, 1975, where the French Mariological Society was joined by the Canadian and the Polish. S. DeFiores writes of G. de Montfort's understanding of Mary and the Holy Spirit. French Dominican A.-M. de Monléon reflects on the Holy Spirit and Mary in the light of the charismatic renewal, concluding with Mary as 'the icon of the Spirit.' There is also a useful summary of all the papers given at the French section of the Roman congresses, with a closing word on the ecumenical dialogue held on the mediation of Mary, based on the *Ephemerides Mariologicae* article of Chavannes, who also took part in the dialogue at Rome.

The final 1975 issue, no. 100, marks eighteen years of the magazine, and takes as theme St. Joseph. Cazelles has the lead article, 'Joseph, father of Jesus according to the Bible,' followed by Jean Guitton's article on the 'mystery of St. Joseph.' H. Holstein, S.J., asks if devotion to St. Joseph is dead; he is guarded, but hopeful, recalling St. Teresa of Spain's confidence in St. Joseph as master of prayer.

In the Spanish B.A.C. set, *historia salutis*, monographs on dogmatic theology, Candido Pozo, S.J., published in 1974 *Maria en la obra de la salvación*. Readers who had seen the third 1973 number of the magazine *Doctor Communis* had a preview of

Pozo's ideas in his essay, 'present tendencies in contemporary Mariology', reprinted in the book. Two major tendencies have marked recent Mariology, one Christological, the other Ecclesiological. This author holds neither approach satisfactory and finds a middle way in the Council's teaching and in Pope Paul's title, Mother of the Church. The designation of chapter eight of *Lumen gentium*, 'The Blessed Virgin Mary, Mother of God, in the Mystery of Christ and the Church,' sought to reduce the clash between prevailing tendencies. The papal proclamation of Mary as 'Mother of the Church' went a step beyond the Council; it stated Mary's maternity with respect to the whole reality of the Church. The ancient Eve-Mary parallel was never a key to all the bonds between Mary and the Church. Her transcendence with respect to the Church of which she is indeed a member must be respected.

Overall, the Pozo book is a collection of loosely assembled considerations under the rubric of Mary's role in the work of salvation. An introductory chapter is a good short run-down on recent developments. According to Pozo, the *privileges* of Mary do not justify a tract on her; rather theological reflection today runs in the direction of the history of salvation. A proper ecumenical approach is similar—the affirmation or denial of positive human cooperation in salvation. As Protestant writer de Ridder has put it, the role of grace in the Virgin Mary is a touchstone. And *theotokos* is doing service all over again in current Christological discussions. What we believe about Mary throws light on eschatology as well; Pozo sees the Assumption as incompatible with the view that the resurrection has already occurred for all the dead.

There are three main parts to the book. Part one assesses the christological and ecclesiological approaches, takes up ecumenism and considers the Second Vatican Council. Part two is a biblical Mariology, both Old Testament and New; a good summary of current scholarship, breaks no new ground. Part three considers the Marian dogmas: perpetual virginity, in-

cluding the *ante partum* and a bit about *in partu* as well as *post partum*, divine maternity, Immaculate Conception and Assumption. The full text of *Marialis cultus* is given at the end of the book, Spanish on the top half, Latin on the bottom half of the page.

The principal Protestant difficulty with Catholic Mariology is a systematic one. No differently from Catholic teaching before it, the Second Vatican Council insisted on Mary's active cooperation in salvation. Going to the Latin text of no. 62, *Lumen gentium*, Pozo shows how vernacular translations have often missed the mark: *nulla enim creatura cum Verbo incarnato ac Redemptore connumerari umquam potest*. The meaning is a cooperation or mediation that would be added in with Christ's. To translate as some English versions also do as, 'not on the same level or same plane with Christ,' does not capture the thought. In the newly-published Flannery collection, *Vatican Council II. The Conciliar and Post-Conciliar Documents* (Costello, Northport, N.Y., 1975, and others), the translation is good: "No creature could ever be counted along with the Incarnate Word and Redeemer. . . ."

Throughout the biblical and systematic portions of his book Pozo offers a wide range of references to recent studies in many languages, and gives a fair spread of contrasting views in disputed areas. The conclusion is a beautiful two-page summary (315-6) bringing together faith and cult. The divine motherhood is the foundation for the cult of praise of Mary. Her Immaculate Conception and virginity are the setting-out points for a cult of imitation. She gave herself to the Son of God with an undivided heart (1 Cor 7, 32); the Church must reproduce this attitude in each of her members (2 Cor 11, 2). As prototype of the Church without spot or stain (Eph 5, 27), Mary Immaculate is prototype of a holiness toward which every Christian must tend. Her Assumption evokes her power of intercession, and invites invocation, even as the Risen Christ lives forever to make intercession for us.

Cumulations: The Discalced Carmelite Pontificio Istituto di spiritualità del Teresianum has issued in the "collana della 'Rivista di Vita Spirituale'" *Maria mistero di grazia*, edited by P. Ermanno Ancilli, O.C.D. (Rome, 1974), a big paperback (358 pp) filled with good things, in five divisions: 1) Bible and tradition, including old master Nilo Beagea's study on *Theotokos, Vicende storico-dottrinali*; 2) *i grandi misteri*: Immaculate Conception, divine maternity, spiritual motherhood, Assumption; 3) devotions, as rosary, by Umberto Frassinetti, O.P., and scapular, by historian L. Saggi, O.Carm.; 4) Mary and ecumenism, by Gherardini, T. Spidlik (Eastern Churches and Marian piety), and an interesting 'The Madonna in Kierkegaard' by G. Velocci, C.S.S.R.; 5) documentation: the Besutti 'panorama bibliografico,' mentioned earlier in this *Survey*, and a final chapter, 'elevazioni e preghiere.'

In the fall of 1973 the Marian Library, Dayton, Ohio, commemorated its thirtieth anniversary with a seminar on 'Womanhood and Mary, Archetype of Mankind in the History of Salvation,' organized by the curator, Theodore Koehler, S.M. The papers have been published in *The University of Dayton Review*, volume eleven, Spring, 1975:

Eamon R. Carroll, O.Carm., *How the Joint Pastoral, 'Behold Your Mother,' Came To Be Written.*

Charles J. Brady, S.M., *Mary and Feminism.*

Betty Ann Perkins, *The Historical Role of Women in America.*

Eileen Moorman, *A Christian Marriage and the Mystery of Mary.*

Sister Elizabeth Lang, O.S.U., *Consecrated Celibacy and the Mystery of Mary.*

Josephine Massyngberd Ford, *The Mother of Jesus and the Authorship of the Epistle to the Hebrews.*

Bertrand A. Buby, S.M., *Womanhood in the New Testament.*

Sister Joan A. Range, A.S.C., *The Presence of Women in the Institutional Church.*

Rev. Alexander Schmemmann, *Mary, Archetype of Mankind.*

William J. Cole, S.M., *Mary—An Answer to Woman's Role in the Church?*

Bishop Joseph L. Bernardin's address at anniversary banquet.

Bishop Leo T. Maher, pastoral letter on *Women in the New World*.

Donal Flanagan of Ireland has edited an anthology, *In Praise of Mary*, with good taste and theological sensitivity (Veritas Publications, Dublin, 1975, paperback). He describes it in a letter: "...book of about 50,000 words, whose main purpose is to give people an idea of the wealth of the tradition of Marian spirituality in the Church, indeed in Christianity as a whole by introducing them to selected texts of praise and prayer to Mary." Part one is "The Marian Tradition," with such provocative chapter headings as "2. From the edge of the world" (Blathmac, Irish poet, about 700) and "4. No false pride," on the Reformers. Part two is "Selections from Marian Literature," *Akathistos* hymn down to *Marialis cultus*.

Catholica. Vierteljahres Schrift für ökumenische Theologie (from the Johann Adam Möhler-Institut, Paderborn; Aschendorff, Münster) gave a double-number (29(1975: 2/3) to *Maria in Geheimnis der Kirche. Bild der neuen Frau. Kult und Frömmigkeit—Lehre—Ökumene*. Co-editors are Albert Brandenburg, whose 1965 *Maria in der evangelischen Theologie der Gegenwart* is still one of the best to be had,⁴ and Heribert Mühlen. The issue is in memory of Cardinal Jaeger, whose last article was on Mary and ecumenism; here a 1950 sermon of his is reprinted. Bishop Paul-Werner Scheele writes on 'Mary in the Community and History of Israel,' developed from a paper given at Zagreb, 1971. Leo Scheffczyk regards Mary as the 'manifestation of the Trinitarian self-giving of God.' According to Scheffczyk, Hans Küng has renewed long-ago-answered Nestorian objections to *theotokos* in his recent *Christ sein* (Scheffczyk, p. 121; Brandenburg also, p. 89). Bishop Johannes Joachim Degenhardt summarizes Catholic teaching on the virginal conception in fourteen short propositions. Johannes Madey describes the daily prayers in praise of Mary in the

⁴ See MS 18(1967) 111 ff.

Church of Antioch (Syrian or Jacobite Church accepting the pre-Chalcedonian Councils).

Heinrich Zimmermann writes a short exegetical study on Luke 11, 27 ff; the *Magnificat* fulfils the prophetic macarism of chapter eleven. Paul Schmidt has *Maria und das Magnificat. Maria im Heilshandeln Gottes im Alten und Neuen Gottesvolk*. Bishop Rudolf Graber's Roman congress paper of May 1975 appears here, *Maria und Petrus*. H. Mühlen's *Der Heilige Geist und Maria* continues his line of articles of the decade past. Its subtitle conveys the thrust: *Der Aufbruch einer neuen Verehrung Marias: Der Heilige Geist und Maria: Zur Struktur der charismatischen Grunderfahrung*. He considers inadequacies and opportunities in relating Mary to the Holy Spirit: a one-sided 'fatherly' concept of God, and its long historical and philosophical background; the abiding value of Mary's biblical predestination; the significance of Mary's presence on Calvary as acceptance of her own death in union with her Son. A. Brandenburg's *Zeitgemässe Marienlehre* takes up *Lehrschreiben Papst Paul VI. Maria und Kirche—Krise des Reformatorischen. Marialis cultus* is the answer to the Marian minimalism, the neglect of our Lady in school instruction and the education of the people.

3. *The Blessed Virgin in the Scriptures.*

John McHugh's *The Mother of Jesus in the New Testament* appeared in the Spring of 1975, in England (Darton, Longman and Todd, London, 10 pounds sterling), in the Fall from Doubleday, Garden City, N.Y. (at \$12.50; both cloth). Members of the English Ecumenical Society of the Blessed Virgin Mary have heard Fr. McHugh give some of the chapters, particularly the Johannine ones, and his book was incorrectly announced here last year to that limited effect. In fact the lengthy study (over 500 pages) consists of three smaller books: Part I, *Mother of the Savior* (Luke 1-2); Part II, *Virgin and Mother* (The Virginity of Mary in the New Testament); Part III,

Mother of the Word Incarnate (Mary in the Theology of St. John); plus thirteen 'detached notes.'

The hopes and fears of Catholic biblical scholarship as the Council opened in 1962 are the starting point of the author's preface. McHugh writes to reassure Catholics that serious scripture scholarship poses no threat to the faith, in spite of a spate of denials of such truths as the virginal conception, to which he gives the most extended current Catholic treatment in English. He addresses other Christians also, fully aware of "much deeper differences concerning the relationship of Scripture and tradition" (p. xiii), a topic set forth particularly well in the 'introduction' (pp. xxiii-xlvi).

Eighteen chapters explore Mary's virginity according to the New Testament, beginning with the witness of Matthew and Luke to the virginal conception of Jesus: Mary's betrothal to Joseph, Joseph as father of Jesus (Mt 1, 19), three chapters on Luke 1, 34: vow? (also a Detached Note), misunderstanding? Lukan assertion? Four chapters take up the 'brothers of Jesus,' so long a point of difference between Reformed Christians and Catholics, Helvidius' denial and St. Jerome's defense of our Lady's life-long virginity. St. Jerome comes out better by far on this matter in McHugh than he does in J.N.D. Kelly's, *Jerome: His Life, Writings and Controversies* (Duckworth, London, 1975). Kelly (an Anglican) regards the brethren as children of Mary. McHugh gives the bulk of Part II to the virginal conception, a chapter at a time to four views he rejects: legend of Jewish derivation, legend of Hellenistic origin, legend derived from both Hellenistic and Jewish motifs, and a Christian theologoumenon, to opt strongly for 'an historical fact,' with a further helpful chapter on the religious significance of the virginal conception, plus a similar one on the religious significance of Mary's life-long virginity, both sorely needed treatments in current Catholic religious writing.

Under St. John, McHugh presents and criticizes F.-M. Braun's approach, as set forth in his *La mère des fidèles* (2nd ed., 1954;

also English, *Mother of God's People*, Staten Is., N.Y., 1967). He summarizes Braun: "At Cana, Jesus told Mary that he must now leave her, to begin the work of his Father, but that when this work was achieved, they would be together again" (p. 368). St. Augustine and St. Thomas offered a similar view, and so did Cardinal Newman. For Braun, Calvary fulfils the 'woman' of Gen. 3, 15; Mary is 'mother of him who crushed the serpent's head. Feuillet appeals less to Gen. 3, 15 than to John 16, 21 to explain John 19, 25-27, although Feuillet is wary (more so than necessary, thinks McHugh) of the woman of Apoc. 12 as a help in seeing Mary by the cross as new Eve and daughter of Zion (p. 386).

McHugh's own proposal is that Cana does not posit a separation between Mother and Son. He offers a reconstruction of the Cana narrative, leaving out likely Johannine additions. The evangelist added the dialogue between Jesus and His Mother 'to make the sign-value of Cana evident' (p. 391), for Cana heads the list of six great signs in St. John, all of which point forward to and prepare for the full revelation of God's love in the Cross and Resurrection. By her intervention, Mary occasioned the sign of Cana: "the mother of the Lord is represented as believing in her son *before* the first miracle" (p. 399). Finally, on Calvary, Mary is present still beside the Crucified "when all the signs and wonders of the past appear to have been but a snare and a delusion" (p. 403). "The portrait of the mother of Jesus in St. John is meant to show all future ages what faith really involves, so that whenever all hope is lost, and evil triumphant, we may still be found beside the Crucified, still enduring, still believing that nothing is impossible to God (Lk 1:37). For to Mary above all others applies the beatitude with which the Fourth Gospel closes: 'Blessed are those who have not seen, and yet have learned to believe' (Jn 20:29)" (p. 403).

For the predominantly ecclesial figure of the woman of Apoc. 12, archetype of God's people, McHugh sees Cant. Cant. 6, 10,

rather than Gen. 37, 9, as background to the description: "Who is she gazing down like the dawn, fair as the moon, bright as the sun, majestic as the marching stars?" Is there a Marian sense? McHugh believes so, from the connection with the fourth Gospel where "Mary is presented as the mother of all whom Jesus loves" (p. 430). "She is above all others the woman who went through torment as she saw Jesus born on Calvary (Apoc. 12:2), who saw him taken up to God and to his throne (v. 5), and who was later to witness the sufferings of 'the rest of her children' (v. 17)" (p. 431).

So far I have seen only two notices of *The Mother of Jesus in the New Testament*, one by Bishop Butler in the (English) *Clergy Review*, a favorable review-article;⁵ the other by R. E. Brown, S.S., in *America* (Oct. 25, 1975). Beyond his own former position, Brown favors McHugh's view that the evangelist added Jesus' remark to Mary to an earlier form of the Cana story. Yet Brown's assessment is, "With all its good points, McHugh's book is basically unsuccessful . . . he has not moved beyond that mildly critical pre-Vatican II period of Catholic New Testament investigation to the 'harder-nosed' criticism of the post-Vatican II period in which the German Catholics have had a much more prominent role."

For a good sample of R. Brown's own approach, until we have the study on the infancy gospels which he is preparing, there are two recent essays, one in print, the other soon to be. He tells me it'd be better to read first the essay, *Luke's Method in the Annunciation Narrative of Chapter One*, in *No Famine in the Land* (a John McKenzie Festschrift edited by J. W. Flanagan and A. Robinson, Scholars Press, Missoula, due shortly), and then the study already out, *The Meaning of Modern New Testament Studies for an Ecumenical Understanding of Mary*, in the Hoover Lectures, *Biblical Reflections on Crises Facing the Church* (Paulist, Glen Rock, N.J., 1975, paperback). In the

⁵ *Mary in the New Testament*, in *The Clergy Review* 60 (September, 1975) 563-573.

Paulist book, Brown takes off from a remark of W. Pannenberg, "Christology is the explication of the meaning of an historical event, while Mariology attempts to personify the characteristics of the new mankind of faith,"⁶ or, in Brown's words, Mariology differs from Christology "because Mary is consistently a symbolic character while Jesus is a historical character."

Brown examines the Lukan narrative of the true kinsmen story common to the synoptics. St. Luke's telling (8, 19-21) lends itself to a positive interpretation, "not as if the hearers of the word of God replace Jesus' mother and brothers as his real family (so Mark), but as a statement that his mother and his brothers are among his disciples." Acts 1, 14 confirms this: "It would seem that for Luke Mary and the brothers were disciples of Jesus during the ministry and remained so after the resurrection." The modification Luke made in the incident from the public ministry may be the key also to Mary's role at the Annunciation; her 'be it done unto me' reflects Luke 8. "In the infancy narrative Luke dramatizes Mary precisely in those terms in which Jesus spoke of her. 'Let it be done to me according to your word' was simply transposing to the first person the affirmation that Jesus' mother heard the word of God and did it."

A further section considers Mary in St. John's Gospel, both Cana and Calvary. Brown has chosen not to take up the Immaculate Conception and Assumption, about which the Scriptures are silent; the doctrine of the Assumption "stems from the Church's insight about the application of the fruits of redemption to the leading Christian disciple. Mary has gone before us anticipating our common fate." I would welcome other exegetical opinions about possible historical sources behind the infancy chapters, particularly in Luke, and must confess a lack of ease with the sharp distinction of Pannenberg between

⁶ Wolfhart Pannenberg, *Mary, Redemption and Unity*, in *Una Sancta* 24(1967: 3) 62-68, an American journal, not to be confused with the German periodical of the same name.

an historical Christology and a symbolic Mariology, although I feel Brown has adapted rather than adopted that way of speaking to his own exegetical and ecumenical purpose. There is underway, it is good news to report, the production of a volume on *Mary in the New Testament*, similar to *Peter in the New Testament*, edited by Raymond E. Brown, Karl P. Donfried and John Reumann (Augsburg and Paulist, Minneapolis and Paramus, 1973, paperback). Like the book on Peter, it will be an ecumenical effort.

Brown has used the expression, 'quest of the historical Mary.' A Protestant essay by that title, *The Quest of the Historical Mary* has appeared in the *Bangalore Theological Forum*, 6 (July-December, 1974), presented to the Mariology-Study Group of Bangalore Christian Theological Association, November, 1973, by W. Roy Pape, a New Testament professor. Though we can know little about the Mary of history, the author writes, by treating Mariology "as a live option in Christian belief and never its *sine qua non* . . . the way will be wide open for Protestants to enter meaningfully into a tradition which has meant so much for Roman Catholics, and for Roman Catholics to engage in sensitive criticism of this tradition."

Another New Testament area is the virginal conception of Jesus. Father M. Miguens, O.F.M., gave a paper for our Society last year, which has now appeared in book form as *The Virgin Birth* (The Christian Classics, 215 Willis St., Westminster, Md. 21157, paperback). John Sheets, S.J., wrote a provocative essay for *Chicago Studies* 14 (Fall, 1975) 279-96), *Virginal Conception—Fact and Faith*. He writes as a systematic theologian, a point of view with which I can readily identify. The dialogue between exegete and systematician continues, and profits from such open airing of respective positions and difficulties.

4. *Fathers and Middle Ages.*

No significant patristic study has come to my notice, though

some useful finding tools, e.g., *Clavis Patrum Graecorum*, vol. 2, *Ab Athanasio ad Chrysostomum*, appeared in 1974 (Turnhout, Brepols). Servite researcher F. A. Dal Pino published in 1972 two volumes, *I Frati Servi di Maria* (vv. 49 and 50, in the Louvain series, *Recueil de travaux d'histoire et de philologie*, 4. series), with information on the medieval sense of Mary's patronage among Servites and others, including Carmelites. If significant studies on the Marian thought of St. Thomas and St. Bonaventure came out of the anniversary celebrations these have not yet been published, so far as I know. I have encountered a reference to G. Roschini, O.S.M., *Ciò che è stato scritto sulla mariologia di s. Tommaso*, in *San Tommaso e l'odierna problematica teologica*, ed. A. Piolanti, vol. 2 of *Studi Tomistici* (Rome, 1974), an annotated bibliography, 285 items, 15th to 20th century.

G. Reilly, O.F.M.Cap., has an article in *Cahiers de Joséphologie*, 23 (Jan.-June, 1975), *Marriage of Mary and Joseph according to St. Bonaventure*, based on a 1958 unpublished Gregorian S.T.D. thesis. In the same number P. Glorieux writes of Gerson and St. Joseph. C. Mateos, in *Estudio Agustiniiano*, 1975, pp. 3-28, and pp. 173-93, wrote of *Inmunidad de Maria de la culpa original*, the thought of Augustinian Thomas of Strasbourg, fl. 1340. D. Bertetto, S.D.B., does a feature review in *Salesianum*, 37 (Jul.-Sept., 1975), *La Madre di Dio nelle iscrizioni dei crociati di Terra Santa*, based on Sabino De Sandoli, O.F.M., *Corpus inscriptionum crucisignatorum Terrae Sanctae (1099-1291)*, Jerusalem, 1974.

5. Our Lady and Ecumenism.

The Ecumenical Society of the Blessed Virgin Mary held its third international conference, Easter week, April 1-5, 1975, at Birmingham, in the hospitable quarters of Westhill, Free Churches College of Education, Selly Oak. Anglican Lord Bishop Laurence Ambrose Brown, Catholic Archbishop George Pat-

rick Dwyer, and Reverend Professor Eric Fenn, President of the Free Churches Department of the Birmingham Council of Christian Churches were the patrons, and the presidents and other officers were similarly ecumenically representative. Thanks to Father Edward J. Yarnold, S.J., of Oxford, who writes the short pointed 'introduction,' the papers have already appeared in the Summer, 1975, Supplement (whole number 25) to *The Way*, under the title, *God and Mary* (The Way, 39 Fitzjohn's Avenue, London NW 3 5 JT). Fr. Yarnold has taken over the tasks of co-secretary of the Society, at the address: Campion Hall, Oxford OX1 1QS; though correspondence and membership requests (all interested parties, at a modest two pounds sterling per annum) can also be addressed to the founder and still dynamic organizer of the Society, Mr. H. Martin Gillett, 237 Fulham Palace Road, London SW6 6UB.

The theme was *God and Mary: Place of the Mother of the Savior in God's Plan of Salvation*, succeeding 1973 on Mary in the Bible, and 1971 on Mary in the Church. Another conference is already in planning for 1977. The contents of *The Way* are the eight major papers, but can only capture imperfectly the joyful and prayerful mood, with over 150 participants representing many Christian outlooks, from Canada and the United States and the Continent as well as from England and Ireland. Two Dutch bishops came, Cardinal Suenens sent a personal representative, so did the Archbishop of Canterbury. There were Catholic Masses, Anglican Masses, a Reformed Eucharist, a closing Orthodox Liturgy, as well as other worship and prayer services.

John Macquarrie, of Oxford, spoke on *God and the Feminine*. Alasdair Heron, of Edinburgh, gave a Calvinist viewpoint in *Predestination and Mary*, and took a lively part in discussions of other papers. Bishop Alan C. Clark (Catholic) spoke on *Born of the Virgin Mary*, a re-assessment of the *virginitas in partu*. John A. Ross Mackenzie, member of our Society, Scottish-born, raised in the Presbyterian tradition, now a practicing

Anglican and professor at Union Theological, Richmond, Virginia, presented *The Theme of Eve and Mary in the Early Christian Church*. E. Yarnold spoke on *The Grace of Christ in Mary*. Dr. Jack Dominian, well-known Catholic psychiatrist, spoke of *The Relationship between Christ and Mary*, about the formative influence of his home and his mother on Jesus' development. The Reverend Dr. Marie E. Isaacs, Baptist scripture scholar, gave a paper on *Mary in the Lucan Infancy Narrative*.

Father John McHugh chose not to speak on our Lady in the Gospels this time around, having just published his book, *The Mother of Jesus in the New Testament*. He gave us the final conference titled *On True Devotion to the Blessed Virgin Mary*, beginning with the different meanings even such common words as 'devotion,' and 'religion' have for Protestant and Catholic. To distinguish true from false devotion and to help bridge the ecumenical gulf, McHugh recommended Pope Paul's *Marialis cultus* and a common reconsideration of Mary's place in the communion of saints, closing with a quotation from Dante's *Divine Comedy*. In the *Paradiso* the poet passed from theology (St. Thomas) through the virtues (SS. Peter, James and John) into contemplation (St. Bernard). Beatrice was his guide up to the Holy of Holies, but here both Beatrice and Bernard step back, and the Blessed Virgin shows Dante the vision of God. For she is full of grace, and only through grace do we attain the vision of God. There were animated reactions to the papers, by designated cross-Church panels and from the general audience. At the end of McHugh's conference, Dr. Marcus Ward, who described himself as fourth in line after a bishop (Catholic), archimandrite (Orthodox, K. Ware), and abbot (Anglican), said that at the Dante quotation, "I was almost there—I felt like standing up and shouting out the Magnificat, saying 'Praise be God,' and going home!" He pleaded for deeper common study of the communion of saints as cardinal to the whole ecumenical enterprise.

The Ecumenical Society published during 1975 the pamphlet,

Mary and Right Belief in Christ, an address given at the general meeting, March 3, 1975, by Eric Kemp, Anglican Bishop of Chichester, and executive co-chairman of the Society. Most of the back publications, sixteen or so pamphlets, are still in print and can be had quite cheaply from the Oxford address or from Mr. Gillett, London. Another conference originally given under Ecumenical Society auspices, at Birmingham, October 24, 1974, was printed as the lead article in *One in Christ* 11 (April, 1975) 121-144: *Mary in Relation to the Doctrinal and Spiritual Emphases of Methodism*, by Geoffrey Wainwright.

John Macquarrie ranks Mariology among the five *quaestiones disputatae* (the others are ministry, Eucharist, marriage and authority) he considers in his book, *Christian Unity and Christian Diversity* (SCM Press, London, 1975, paperback; also Westminster Press, Philadelphia, 1975, paperback). The title is a sort of play on 'Catholic substance and Protestant principle.' As Bishop Butler noted in his comments in *The Tablet* (July 5, 1975, *Roman Requirements*, pp. 621-624), "Canon Macquarrie's chapter on mariology leads to a position very close indeed to the Catholic position on the immaculate conception—which he finds 'more difficult' than the dogma of the assumption." In place of the ordinary formula, 'exemption from stain of sin,' the Anglican prefers 'preserved from that corporate alienation of the whole race from God that distorts human society,' and relates our Lady to her Jewish ancestors in this buoyant manner, "... in the history of his people Israel, God was, so to speak, nursing that spark of righteousness that it might gain strength and burn more brightly and clearly. And could we say that with Mary the spark bursts into flame. She is the gathering up of the unscathed righteousness and the unquenched grace—she is 'full of grace' (Lk 1:28)."

6. *Magisterial, Catechetical and Other Instructional Materials.*

For papal statements the reader is referred to *The Pope Speaks* (now published by Our Sunday Visitor Press), the week-

ly English *L'Osservatore Romano*, and such subscription services as the twice-a-month *Talks of Pope Paul VI* (Pro Ecclesia Foundation, New York City). The Holy Father's address of May 16, 1975, to the members of the Roman congress, *Renewal of Devotion to Mary*, is in *The Pope Speaks*, 20 (Winter, 1975: nn. 3-4) 199-203. Our Lady holds a special place in Pope Paul's letter on Christian joy, *Gaudete in Domino*, dated May 9, which appeared while both the Mariological and Marian congresses, and the Charismatic Congress were in progress in Rome. *The Catholic Mind* for September, 1975, published it.

Austin Flannery, O.P., has edited the extensive (1088 pages) *Vatican Council II. The Conciliar and Post-conciliar Documents* (Costello, Northport, New York, 1975, paperback, and many other distributors, as Liturgical Press, Collegeville, Minn.) These are fresh translations. Josef Neuner, S.J. and James Dupuis, S.J., both of Indian theological faculties, are editors of *The Christian Faith in the Doctrinal Documents of the Catholic Church* (Christian Classics, Westminster, Md., first U.S. edition, 1975, paperback). Dupuis is particularly responsible for chapter seven, *The Mother of the Savior*.

Due early this year (1976) is *The Teaching of Christ. A Catholic Catechism for Adults*, edited by Ronald Lawler, O.F.M.Cap., Donald W. Wuerl, and Thomas Comerford Lawler (Our Sunday Visitor Press, Huntington, Indiana, both cloth and paperback). There are two chapters on our Lady: *The Mother of Jesus* (ch. 7), and *Mary, Mother and Model of the Church* (ch. 15), both by Frederick M. Jelly, O.P., of our Society. Highly recommended! Three catechisms appeared in 1975, all with material on Mary: *An American Catholic Catechism*, ed. G. J. Dyer (Seabury, New York, both cloth and paperback), articles reprinted from *Chicago Studies*, though without indication of who wrote what; *Mariology* is by Eamon R. Carroll, O.Carm. John A. Hardon, S.J., gave us *The Catholic Catechism. A Contemporary Catechism of the Teachings of the Catholic Church* (Doubleday, Garden City, N.Y., pb); section

five is on our Lady, pages 150-171, and notes on pages 578-579. *The Common Catechism* (Seabury, New York) is a collaborative ecumenical effort, translated from the German; Mary appears among the problem areas.

7. *Liturgy, Devotion and a Marian Miscellany.*

La Maison Dieu had a section, *Le culte marial*, in the first 1975 quarter (no. 121), with articles by Max Thurian of Taizé, Orthodox Alexis Kniazeff, and Yves M.-J. Congar, O.P., all based on *Marialis cultus*. In the Italian volume, *Maria, Mistero della Grazia*, ed. by E. Ancilli, O.C.D. (Rome, 1974), Jesús Castellano, O.C.D., of the Teresianum, writes of *La Vergine nella liturgia*. He steers a middle course, finding much to praise in the reformed Western liturgy, but also some strange lacunae. *Marialis cultus* has taken us beyond *lex orandi* and *lex credendi* to *lex agendi*; the liturgy is our first school of spirituality, also with respect to Mary. He gives a good analysis of the neglected no. 103 of the liturgy constitution, relating it to *Lumen gentium*. Pope Paul's 1974 letter explained well the presence of Mary in the eucharistic celebration. Castellano finds the common of our Lady monotonous and theologically poor. By current rubrics the Eastertide common is virtually excluded, and the texts for Holy Week and Easter have surprisingly little on our Lady, considering the Church's conviction that she is indeed "inseparably joined to the saving work of her Son" (no. 103, liturgy). Neither the old nor the new liturgy are adequate in this respect, though the Christian East celebrates enthusiastically our Lady's share in the full paschal mystery.

The recent Masses of reconciliation and for children all contain reference to Mary in the communion of saints. Here is a simple beautiful example for 6 to 8 year olds from Liverpool, England: at the end of the Canon, addressing the Father, "We are glad to belong to your big family here on earth. We remember, too, Mary and all your friends in heaven and we ask

them to help us to be good children of yours.”⁷

The Archdiocese of Philadelphia is making special efforts to restore the Blessed Virgin Mary to religious education on every level. *The Herald*, three times a year bulletin of the Religious Education Department (Philadelphia, Pa. 19103), gave its Spring, 1975, number entirely to this theme, with articles by Sister Ann Muriel, S.S.J., and Sister Ruth Mulligan, R.S.M. They are working in close conjunction with the National Shrine Committee for Marian Devotion, which has just published the brochure, *To Preach, To Teach, To Pray: Mary*, by Rev. James J. Flood, seventeen outlines for homilies, for the teaching apostolate, for prayer, arranged according to the Marian observances in the revised Roman liturgy (National Shrine, Washington, D.C. 20017, 1975). The Committee for Marian Devotion has prepared also as a pilot program for schools *The Liturgical Catechesis for Marian Observances in the Revised Roman Liturgy*.

Cardinal Newman: this past year a priest from Philadelphia, James E. McGuire, defended his doctorate at the Angelicum, Rome, on *Holy Virgin Mary, the Woman of Grace, in the Mystery of the Incarnation as Presented in the Writings of John Henry Cardinal Newman*. At Catholic University, Washington, Spring, 1975, Rev. Richard R. Greene, of Louisiana, earned the doctorate in sacred theology with a study on *Newman's theology of doctrinal development in reference to the Oxford Movement, 1833-1843*. February 2, 1843, Newman preached his final University sermon, on our Lady's faith. Here is Fr. Greene's dedication: "This doctoral dissertation in theology is dedicated to Mary, Mother of our Savior, Mother of the Church and Seat of Wisdom. In unsurpassed faith she first received and pondered God's word in its fulness. In memory of him who first taught and explained that same word to me, my very beloved father, Harold Rowe Greene, Sr., Semper cum Sanctis."

⁷ *Children's Eucharistic Prayers: Some Suggestions*, in *The Clergy Review* 60(October, 1975) 664-671.

Giovanni Velocci wrote the long, well-done introduction for *Lettera al rev. Pusey su Maria e la Vita Cristiana* (Città nuova editrice, Roma, 1975, pb.).

A Bicentennial Note: Distinguished historian Marion A. Habig, O.F.M., gave Part Two of his book, *Saints of the Americas*, to our Lady (Our Sunday Visitor Press, Huntington, Ind., 1974). Three chapters trace America's Marian history from colonial days to the present: Mary Immaculate, Patroness of the Americas; La Conquistadora: Mary's Conquest of the Latin Americas; Our Lady of the Conquest: Mary's Triumph in the Northern Americas.

The December 11, 1975, English *L'Osservatore Romano* took the occasion of the new American Catholic bicentennial calendar (U.S.C.C., Washington, D.C.) to print the article, *A Marian Bicentennial Calendar in the U.S.A.* One might add this information: Archbishop John Carroll's coat of arms, dated 1790, shows our Lady with the Christ-Child, surrounded by thirteen stars of the new Country. John Angel's tympanum on the east porch of the narthex of the National Shrine of the Immaculate Conception depicts our Lady seated, with four kneeling figures representing the twenty-three bishops present at the sixth provincial council of Baltimore. The scroll shows the date, 1846, when on May 13 they requested the Holy See that Mary under title of the Immaculate Conception be named patroness of the United States. Mary Immaculate is surrounded by twenty-eight stars, the States then in the Union; Texas was admitted in December, 1845.

Unfinished Business: There are many aspects of the mystery of Mary untouched by this Survey, subjects suitable for interdisciplinary investigation. A good case in point is the study that appeared in *Theological Studies*, 36(September, 1975), *The Virgin-Birth Debate in Anthropological Literature*, by John A. Saliba, S.J. The December, 1975, *Theological Studies* illustrated another vast area; the whole issue was on *Woman: New Dimensions*, and there are references to our Lady in at least two

articles: *Feminist Theology as a Critical Theology of Liberation* by Elisabeth Schüssler Fiorenza ("... myth of Mary sanctions a double dichotomy in the self-understanding of Catholic women," p. 622); and in Raymond E. Brown's *Roles of Women in the Fourth Gospel*, on Cana and Calvary and Mary's discipleship. The Vatican Study Commission on Women in Society and in the Church put out through the U.S.C.C., Washington, a study kit, *International Women's Year 1975*, with much excellent material relating our Lady to modern women, from biblical and magisterial sources.

Christian iconography offers another vast field for exploration of the Marian mystery, along with the whole Eastern liturgy with which it is intertwined. I mention five recent items: a) David Talbot and Tamara Rice, *Icons and Their Dating*, Thames and Hudson, London, 1972; b) Desmond Sullivan, *Mother of all Churches*, in *The Tablet* (London), September 20, 1975, on the celebration of the Assumption at the Tomb of Mary in Jerusalem, an ecumenical event; c) Cuthbert D. Hainsworth, O.Carm., *The Russian Mother Earth and the Mother of God*, shortly to appear in *Our Lady's Digest*, by a bi-ritual expert on Russian liturgy; d) F. X. Morelle, *Eastern Devotion to God's Mother*, in *Catholic Near East Magazine*, 1 (Fall, 1975: no.3), short, only two pages, on *Akathistos* hymn; e) Emmanuel Jungclaussen, *Maria im liturgischen Kult der orthodoxen Kirche*, in *Una Sancta. Zeitschrift für ökumenische Begegnung*, 30 (Juni, 1975) 127-45, in a whole number devoted to *Orthodoxie im Gespräch*.

L'envoi: Richard Ledrede, O.F.M. (variant of Leatherhead), 1317-60, was an Englishman who became bishop of Ossory, Ireland, representing both English Church and English crown. Edmund Colledge, O.S.A., has edited *The Latin Poems of Richard Ledrede, O.F.M., from The Red Book of Ossory*, many of them about our Lady, for the Pontifical Institute of Medieval Studies, Toronto, 1974 (Studies and Texts, no. 30). History has not treated the Franciscan kindly, e.g., "he had a great

propensity for making and keeping enemies . . ." (p. xxiv), but his poems are filled with faith and devotion. The bond between Mary and the Eucharistic body of Jesus is a beloved theme in Christian verse and song. A recent example is the carol-like *The Baker-Woman*, by Marie Noel, set by H. J. Richards for *Forty Gospel Songs* (London) and given in the latest *Our Lady's Digest* (Nov.-Dec., 1975). Here is how Ledrede phrased it: "Mary bakes the saving bread with mystic fire in the oven of her womb, a bread most sweet and yet so little, with which she nourishes the whole heavenly host . . ."

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APPENDIX

Further Selection of Recent Writings in Mariology

The same order is followed here as in the body of the Survey.

I. BIBLIOGRAPHY

No attempt is made to list all materials consulted, especially as the Survey has opened with Besutti's immense *Bibliografia mariana*. *Review for Religious* and *The Catholic Periodical and Literature Index* were among the many. Laurentin will be offering us in 1976 his next two-yearly *Bulletin sur la Vierge Marie*, in *Revue des sciences philosophiques et théologiques*, and in reduced compass in *La Vie Spirituelle*. Dom Bernard Billet did two summaries in *Esprit et Vie* for 1975: *Les Miracles de Lourdes. Les guérisons miraculeuses de Lourdes et celles de l'Evangile*, 6 février; *Notes Mariales*, 1 mai.

II. PERIODICALS, GENERAL BOOKS, CUMULATIONS, DOCTRINAL ARTICLES

1. *Estudios Marianos*, Spanish Mariological Society publica-

tion: contrary to what was said here last year, the October, 1972, Saragossa meeting (the thirtieth) gave rise to vol. 38 of *Estudios Marianos: Psicología de la Virgen María...* The vol. 37 printed in 1973 (and so was vol. 38) seems to have been commissioned articles, rather than papers presented at the annual meeting of the Society. Another volume, 'fuera de la colección de *Estudios Marianos*' altogether, contains the conferences given at the general (as distinct from the scientific) sessions at Saragossa, October, 1972: *La Virgen María en la Iglesia de Hoy* (Madrid, 1973). I have not seen any later *Estudios Marianos*, though the Society meets still.

2. René Laurentin, *La Vie Spirituelle*, Sep.-Oct., 1975, on the Roman Congresses, May, 1975, Mariological, Marian and on the Holy Spirit.
3. The Centro Mariano Chaminade, Pallanza, Italy, has put out in lithoprinted paperbacks four volumes of Théodore Koehler, S.M., *Storia della Mariologia*: I. *Maria nei primi secoli* (1971); II. *Maria nei secoli VII-XII* (1972); III. *Maria nella storia della devozione cristiana dal sec. XIII al sec. XVII (1650)* (without date); IV. *La storia della mariologia dal 1650 all'inizio del '900* (1974).
4. Wolfgang Beinert, *Heute von Maria reden? Kleine Einführung in die Mariologie* (Herder, Freiburg, Basel, Wien, 1973).
5. Domenico Bertetto, S.D.B., *La Madonna oggi. Sintesi mariana attuale* (LAS, Rome, 1975): full-length book I've not been able to examine personally yet.
6. D. Bertetto, S.D.B., *Il principio fondamentale della dottrina mariana del Vaticano II*, in *La Revista del Clero Italiano* 56 (Maggio, 1975).
7. Sister Mary Ellen Foley, R.G.S., *A New Look at Mary*, in *Sisters Today* 46 (May, 1975) 505-12: the 'anima' (Jung) and Mary.
8. J. Patrick Gaffney, S.M.M., *A Portrait of Mary*, in *Cross*

- and *Crown* 27 (June, 1975) 129-38: by the chairman of St. Louis University theology department.
9. James Gaffney, *Focus on Doctrine* (Paulist, Glen Rock, N.J., 1975, pb): final chapter is *Hailing Mary*.
 10. Herbert George Kramer, S.M., *From the Height of the Skies. Consecration to Mary in Father Chaminade's School* (Marianist Communication Centre, St. Louis, Mo. 63122, 1973), paperback.
 11. Michael O'Carroll, C.S.Sp., *Marian Theology: Testing the Foundations*, in *Irish Theological Quarterly* 42 (July, 1975) 212-8: recent writings.
 12. K. Rahner, S.J., ed., *Encyclopedia of Theology. A Concise Sacramentum Mundi* (Seabury, New York, 1975): entry on Mariology, pp 893-904, is by M. Schmaus.
 13. K. Rahner, *Human Aspects of the Birth of Jesus*, in *Theological Investigations*, vol. thirteen (Seabury, New York, 1975): on virginity *in partu*.
 14. Sister Colette Rhoney, O.S.F., *Think of Mary, the Mother of Christ*, in *Sisters Today* 46 (May, 1975) 513-9.
 15. Jean Stern, M.S., *Marie dans le mystère de notre réconciliation*, in *Nouvelle revue théologique* 97 (janvier, 1975) 3-24: lead article.
 16. *Our Lady's Digest*, bi-monthly, except July-August, new address: Our Lady's Digest, Twin Lakes, Wisconsin 53181 (full address). Some recent articles: E. R. Carroll, *Our Lady in the United States Today*, May-June, 1975; Cardinal Wright, *Mary Type of the Servant and Agent of the Holy Spirit*, and Titus Cranny, S.A., *Mary—Woman of Reconciliation*, both Sept.-Oct., 1975.
 17. *Lo Spirito Santo e Maria Santissima*, by Parente, Lyonnet and others, published by the Vatican Press, 1973: I've not seen this title, but it looks promising.

III. THE BLESSED VIRGIN IN THE SCRIPTURES

1. Sidney Callahan, *The Magnificat. The Prayer of Mary*

- (Seabury, New York, 1975, pb): in 'The Classic Prayer Series,' pictures and text.
2. I. de la Potterie, *Das Wort Jesu 'Siehe, deine Mutter' und die Annahme der Mutter durch den Jünger (John 19, 27b)*, in *Neues Testament und Kirche* für Rudolf Schnackenburg, Herausgegeben von Joachim Gnilka (Herder, Freiburg, Basel, Wien, 1974) 191-219: appeared also in *Marianum* 36(1974) 1-39, in French, and note was taken of it in last year's Survey, MS 26(1975) 231-233.
 3. John Linskens, C.I.C.M., *Mary in Scripture*, in *Teaching All Nations* 12(1975:4) 199-208: from the East Asian Pastoral Institute, Manila.
 4. George Montague, S.M., *Mary's Gift for God's People: A Scriptural View*, in *New Covenant* 4(May, 1975) 28-30; from P.O. Box 102, Ann Arbor, Michigan 48107; by editor of *Catholic Biblical Quarterly*.
 5. Donald Senior, C.P., *The Mother of Jesus and the Meaning of Discipleship*, in *The Sign* (May, 1975) 5-8: author is an editor of *The Bible Today* staff.
 6. Thomas Worden, *Devotion to Our Lady and Love of the Church* (Carmelite Monastery, Upholland, Skelmersdale, Lancs. WN8 OQE, England): Sisters of a cloistered Carmel are putting out in mimeographed brochures conferences the late biblical scholar gave them.

IV. FATHERS AND MIDDLE AGES

1. G. Jouassard, *Un témoignage inattendu du XIIe siècle sur la doctrine mariale*, in *Revue des études augustinienne*s 21 (1975) 197-201.
2. G. Maloney, S.J., *A New but Ancient Mariology*, in *Dia-konia* 8(1973:4) 303-305: for the healthy restoration of devotion to the Mother of God the Eastern Fathers offer valuable insights, especially on the intimate bond between Mary and the Church.

3. Joseph Papin, *The Virgin Mary in an Unpublished Syriac Manuscript of Patriarch Giwargis Be'eltan (VIII Century)*, in *The Church and Human Society at the Threshold of the Third Millenium*, vol. six of the Villanova Theology Institute Proceedings, 199-210, copyright 1974, Villanova University, Pennsylvania.

V. OUR LADY AND ECUMENISM

1. D. W. Allen, *The Mystery of Man and the Mystery of Mary*, in *Sobornost* (1972:4) 236-240: talk given to the annual fellowship of the Conference (SS Alban and Sergius?) August, 1971; late, but worth listing.
2. John Milburn, *The Mariological-Marian Congress, Rome 1975*, in *Faith and Unity* 19(Autumn, 1975) 73-76: in an ecumenical review published quarterly by The Church Union, Faith House, 7 Tufton St., London SW1P 3QN; John Milburn gave a paper at the Roman Congress on Anglican devotion to our Lady.

VI. MAGISTERIAL, CATHETICAL AND OTHER INSTRUCTIONAL MATERIALS

1. Armando Bandera, O.P., *Mary and the Sacrament of Penance*, in *Cross and Crown* 27(December, 1975) 382-391; by Spanish theologian, English by Ralph J. Sehlinger, O.P.
2. John Cardinal Carberry, *Vatican II and the Role of Mary*, in *Focus on Hope* (February 14, 1975) 2-5: part of a series by American Bishops for ten years after Vatican II; from Box 7096, Milwaukee, Wisconsin 53213.
3. Bonaventure Kloppenburg, O.F.M. (trans. M. J. O'Connell), *The Ecclesiology of Vatican II* (Franciscan Herald, Chicago, 1974): from the Brazilian of 1971, with sections on 'our communion with the saints' 334-341 and 'our veneration of the saints' 341-349.
4. *Didascalía, revista mensual para la catequesis* (Presidente

Roca 150, Rosario, República Argentina) gave two 1975 numbers, 4: junio, and 5: julio, to *La Virgen María en la historia de la salvación*, vol. 29, 193-249, and 257-300.

VII. LITURGY, DEVOTION, MISCELLANY

1. Gilbert Casbron, *Lourdes entre ciel et terre, Fêtes et Saisons*, no. 294, Avril 1975.
2. Luigi Ciappi, O.P., *The Blessed Virgin Mary today and the contemporary appeal of the Rosary*, in English *L'Osservatore Romano*, October 30, 1975.
3. J. Craeynest, *De Lourdesbedevaart als volksretraite*, in *Collationes Vlaams. Tijdschrift voor Theologie en Pastoraal* (October, 1975) 325-341: in whole number on theme, Massakerk of elitekerk.
4. Josemaría Escrivá de Balaguer, two pamphlets in new Scepter Booklets series (505 Fifth Avenue, Suite 1402, New York 10017): *Mother of God, Our Mother* (1974), and *To Jesus Through Mary* (1974), by founder of Opus Dei, died June 26, 1975.
5. Hugh Calkins, O.S.M., *Living with Illness*, Thomas More, Chicago, 1973, pb: much on our Lady of Sorrows, some of it the text for the cassettes and records put out by Thom. More in 1972 as *The Sorrows of Mary* (a modern novena).
6. Bishop Cahal B. Daly, *Mary and the Vocation of Women*, in *The Furrow* 25(December, 1974) 647-59, and 26(January, 1975) 25-35.
7. D. M. Debuissou, O.S.B., *Théologie mariale et mystère du couple*, in *Eglise et Théologie* 6(Mai, 1975:2) 195-140: from Oblates of Mary Immaculate, Ottawa, Canada.
8. Carl Dehne, S.J., *Roman Catholic Popular Devotions*, in *Worship* 49(Oct. 1975) 446-60.
9. Charles Stephen Dessain, *The Mind of Cardinal Newman* (London, Catholic Truth Society, 1974, small format paperback): with section 17, 'The Blessed Virgin Mary.'

10. Michael Duffy, *Mary and Advent*, in *New Liturgy* (Bulletin of the National Secretariat Irish Episcopal Commission for Liturgy) No. 3 (new series) Autumn 1974, pp 5-7.
11. Pat Driscoll, *Daring to Grow*, chapter in book, *Women in a Strange Land: A Challenge to Church and Society*, eds. A. M. Bennett, B. Brenneman, and C. B. Fischer (Fortress, Philadelphia, 1975, pb.): our Lady as model of modern women, especially mothers.
12. *The Last Writings of Reginald Garrigou-Lagrange* (New City Press, New York and London, 1969): with chapter 17, 'Devotion to the Blessed Virgin,' pp 201-14, by famous Dominican theologian.
13. G. Gilleman, *Mary and the Church's Worship*, in *Vid'jayyoti* (Journal of Theological Reflection) 39(June-July, 1974) 269-75: on *Marialis cultus*.
14. *A Handbook on Guadalupe* (Franciscan Marytown Press, Kenosha, Wisconsin, 1974, pb), by various authors, including illustrated report on Dr. Charles Wahlig's demonstration of the images in the eye of the Virgin on Juan Diego's tilma.
15. Henri-M. Guindon, S.M.M., *Marie et le Saint-Esprit* (chez l'Auteur, Ottawa, 1974): talk given at Congrès charismatique, Université Laval, Québec, juin 1974.
16. Jean-Marie Hennaux, S.J., *Marie, l'Eglise et la femme dans l'Evangile de Luc*, in *Vie consacrée* 47(15 Sep. 1975) 257-68; from Desclée de B., Brussels.
17. Ildefonso de la Inmaculada, *La Virgen de la Contemplación* (Editorial de Espiritualidad, (Madrid, 1973): place of our Lady in Carmelite spirituality, from the origins to the present, both Teresian Reform and Reform of Touraine; paperback book.
18. Blessed Maximilian Kolbe, O.F.M.Conv., has a growing set of studies on his Marian doctrine and devotion, e.g., E. Piacentini, O.F.M.Conv., *Immaculate Conception. Panorama of the Marian Doctrine of Blessed M. Kolbe* (Fran-

- ciscan Marytown Press, Kenosha, Wisconsin, 1975, pamphlet); H. M. Manteau-Bonamy, O.P., *La doctrine mariale du Père Kolbe. Esprit-Saint et Conception Immaculée* (Lethielleux, Paris, 1975, pb), containing also Pope Paul's homily at the beatification, Oct. 17, 1971; S. Ruminski, *Blessed Maximilian Kolbe: His Mariological Teaching and Devotion*, in *Clergy Review* 60 (Sept., 1975) 555-562.
19. John W. Lynch, *A Women Wrapped in Silence* (Paulist, Glen Rock, N.J., 1975): famous poem by a priest who died in 1970, first out in 1941, this is the first paperback reprint.
 20. Placid Murray, *The Thornbush*, in *The Furrow* 26 (August, 1975) 476-9: reflections on our Lady in the liturgy, 'the thornbush on fire' is the evening prayer antiphon for January 1st, by a monk of Glenstal Abbey, Limerick.
 21. Philip Scharper, *Magnificat—Mary's Song of Liberation*, script for the magnificent NBC-TV hour-long color program produced for the United States Catholic Conference and shown November 16, 1975, and other dates close to it; script can be had at \$1.00 from Office for Film and Broadcasting, U.S. Catholic Conference, 1011 First Avenue, New York, N.Y. 10022.
 22. Archbishop Fulton J. Sheen, *Those Mysterious Priests* (Doubleday, Garden City, N.Y., 1974): dedicated to the Heavenly Mother of All Priests, also ch. 19, 'Mary, Dream, Mother, and Spouse,' and ch. 20, 'The Woman Every Priest Loves.'
 23. Cardinal Suenens, *A New Pentecost?* (Seabury, New York, 1975): final ch. eleven is *The Holy Spirit and Mary*.